

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

PUBLISHED EVERY FRIDAY BY P. SHELDON.....WILLIAM A. DREW, EDITOR.

VOL. VII.]

GARDINER, ME. FRIDAY, JANUARY 19, 1827.

[NEW SERIES, VOL. I.—No. 3.

TERMS.

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MASONIC.

In compliance with the particular request of certain respected friends, we take the liberty to insert the following address. It would have appeared in the Intelligencer some time before this; but considering the limited size of this paper before the recent alteration, it was thought advisable to postpone its publication until more room could be afforded for its insertion. We hope its masonic character will be no objection to our readers: it may be remembered that the Intelligencer is devoted to moral as well as religious miscellany.

AN ADDRESS

Delivered in BELFAST, at the festival of St. JOHN BAPTIST, June 24, A. L. 1826, before "Belfast Lodge of Free and Accepted Masons."

BY WILLIAM A. DREW.

THE custom of celebrating the nativity of the illustrious men, who were the founders or principal supporters of those institutions which have been, or still are, a blessing to the social compact, is known to have been common from time immemorial. It is one which undoubtedly originated in a deep veneration for their distinguishing excellencies, and is always entitled to approbation, when to revive the memory of the good is to revive also the salutary influence of their principles and their example. The public benefactor merits the public praise; not because it can affect him, slumbering, as he may be, in the cemetery of the dead,—but because the wise and good are entitled to a living influence among those after generations which owe much of their advancement to their labours. The illustrious dead, therefore, still speak; and the reverence or praise they ask,—the only homage they would require, or ought to claim,—is, to have posterity regard their admonitions, improve their discoveries and follow their virtuous example. When, therefore, a disposition to improve is revived with the remembrance of those great exemplars, it is undoubtedly justifiable, nay it is laudable to celebrate the days which gave birth to such as have been the benefactors of mankind.

This is deemed a sufficient apology for the practice common to the masonic family of celebrating the natal days of St. John the Baptist and St. John the Evangelist—the two parallels of our order, who for eighteen centuries have received the reverence of all regular masons. It is not thought to be necessary for us to prove here that they were masons: it is enough that those who are initiated into the secrets of the craft acknowledge them as such. To them, all their Lodges from the highest to the lowest are solemnly dedicated; they stand on the circle which no mason can pass without saluting them; and if the fraternity be deceived as to their masonic character, the mortifying consequence must be, that the institution is built upon a foundation with which it has no legitimate relation. But this will not be asserted by those who are ignorant of the secrets whereby one mason knows another; and they who are acquainted with them will not be very likely to credit or support it.

St. John the Baptist, whose nativity we are now assembled to celebrate, was in masonry as well as in christianity "a burning and a shining light." To revive the memory of that good man, to sanctify it by our affections and to honor it by a practical regard of his maxims is, or ought to be, the object of the present celebration. In assisting in these duties, the speaker has not the vanity to suppose it to be in his power to collect any thing new from those fields which the ingenious have explored, with far greater privileges, for ages, in pursuit of a new theme suited to an occasion like the present; and he may be permitted here to add, that circumstances, not within his control, have not afforded him the desired opportunity of giving—if he had the ability to give,—even the appearance of novelty to what, from its fre-

quent repetition, must be familiar to all. He will, however, not labour to prove the ancient existence of masonry; for this is not denied; and if it were, such a denial would not affect its principles.

He will not give a history of the rise, progress and present standing of masonry; for such a labour belongs not to him, nor is this the place to furnish it. He will not attempt to captivate you by the charms of masonry, to engage your admiration of its principles and with it your consent to join the fraternity; for masonry, like modest virtue, neither boasts of its own excellency or courts the applause of the world. Alike when honored or when persecuted, she is none the more convinced of her own usefulness when others praise her, nor the less confident of the rectitude of her principles when others misrepresent and defame her. He will not claim for her the honor of having embraced a *Washington*; he believes that Washington considered himself honored for having been embraced by her. He will not attempt to resist the objections which those who are ignorant of her mysteries sometimes bring against her, nor apologize for what the world may call her singularities. If she have found secrecy necessary, and promotive of her virtuous designs, she has a right to retain it. If masonry reject females, it is not without a reason: and though an apology may be due to them, so many, on occasions like the present, have been prepared that, if some among the multitude are not satisfactory, it is perhaps useless to hope for success at this late day. In endeavouring to honour the memory of him whose nativity we this day celebrate, we shall glance at the salutary influence of the benevolent principles for which he was distinguished, and recommend them to the practical observance of those who are not, as well as of those who are, masons. And this we shall do not from a design to win your influence in favour of masonry as such; but chiefly, if not altogether, from the desire to promote those essential virtues on which public welfare and private respectability in a great measure depend.

Let us then very briefly notice some of the many instances in which the principles of free masonry are calculated to exert—as they have exerted,—a salutary influence. It is, if I mistake not, a maxim in civil policy that, whatever serves to introduce the subjects of different governments to each other under friendly circumstances, is promotive of general peace, improvement and welfare. A want of honourable intercourse between nations, as well as individuals, involves also a want of those ties of amiable relationship which are essential to the good of each. Philanthropists have long regretted the strange but solemn fact, that

"Lands intersected by a narrow frith
"Abhor each other. Mountains interposed
"Make enemies of nations, who had else,
"Like kindred drops, been mingled into one."

They have sighed for the successful application of well directed means to surmount those injurious prejudices, and to introduce, to a favourable acquaintance and friendly understanding, those who from an ignorance of each other are prone to entertain sentiments unfavourable to general happiness. Commerce it is true has done much in aid of this desirable object. It has brought nations, and families of nations together as neighbours and friends,—has strengthened, if not created those ties which it is found to be for the interest of each to support; and given a more extensive circulation to the liberal arts and sciences. Still, a friendship that is produced and continued principally from speculative interests possesses not that permanency of character which is primarily desirable. If commerce opens intercourse, it opens also the avenues of complaint; and a good understanding is too apt to be sacrificed when the immediate advantages it brings are not very nearly equalized between those who are parties in it. Hence complaints unsettled, terminate in wars; and then commerce affords a greater opportunity for success in the barbarous work of human butchery. This melancholy end, which the good have studied so much to prevent, leads us to seek for something else that may give a success in the cause of benevolence not exposed to any such unfortunate results.

Masonry we believe possesses all the advantages without being liable to any of the dangers above named. It requires a friendship, pure and sincere to extend "from sea to sea, and from the rivers even to the ends of the earth;"—a charity that thinketh no evil—that covers a multitude of faults in those, whom it is bound by the most solemn and awful obligations to acknowledge and treat, in all cases under all circumstances, as brethren.

The principles of masonry are those of brotherly love, relief and truth. They unite men of the most distant nations, of the most opposite sentiments in every thing else, of different languages, habits and pursuits. They suffer nothing to destroy or even to disturb the firm and steadfast resolutions of peace and good will.—Those who never saw, perhaps who never will see each other are, and must study to remain, friends; all belong to the same family, are bound by the same obligations,

and united by the same mysterious tie. In masonry there is a language more intelligible and less ambiguous than any other. It is the language of the heart, sincere and unfeigned. Even in foreign slavery, or in the midst of the wild and confused noise of battle, where each is intent only on obtaining the warm blood from the heart of his species, if this language be heard, the instruments of death fall harmless by the sides of those who are engaged in the dreadful conflict—and brother rushes into the arms of brother to be embraced on the perfect points of fellowship. Masonry insures abroad a ready introduction, and bears with it a protection that cannot but be respected.

Let these principles then predominate, and who will say that the object so much desired by the friends of mankind will not be most likely to be effected? If the political maxim that, whatever serves to introduce, under friendly circumstances, people of other climes and of different habits, be favourable to the cause of general peace, improvement and welfare; then it is plain that masonry—that, which furnishes such an introduction and inures a continuance of kind feelings, is happily calculated to exert a salutary influence in a political, as well as in a social point of view.

Tyrants have suspected and persecuted the humble and peaceful cause of masonry, but in so doing they have but aimed a blow at those principles on which both rational prosperity and individual happiness must essentially depend. Even in our own times the Russian Czar and the King of Spain have, by forbidding the assembling of those who are guided only by the heavenly principles of "peace on earth and good will toward men," furnished us with a sufficient evidence of the abhorrence and dread in which they hold any thing that is calculated to exalt the human mind and character at the expense of that ignorance, on which depends the security of their despotic thrones.

Let masonry in its purity, and in a practical manner prevail; and we do not hazard too much to say that "wars would cease from the ends of the earth," and "the lion lie down with the lamb." Indeed, these happy consequences are, and in the very nature of the thing must be, the legitimate fruits of the principles on which the institution is founded. Are we told that such have not been the effects, and will it therefore be doubted, that the influence of masonry be what has been said of it? We believe that such have been the effects, so far as the principles of masonry have prevailed. It is true we do not expect, nor ought others to expect that universal peace and good will should prevail until the principles of which we speak shall bind the members of the human family more generally together. We said, let masonry prevail,—let its principles predominate, and the desires of the philanthropist must be consummated. It is indeed a poor objection to any institution to say, its design is not good, because it has not as yet accomplished its object.

We speak now of the principles and of the influence they are calculated to have and must have in proportion as they become prevalent; and if such be their influence, it seems to us every friend to national, as well as to individual advantage, must heartily desire their extension.

Again, Masonry is a friend to the general cultivation of the arts and letters. It is itself a science; and is highly interested in all the other departments of useful knowledge. The traditional records of our order inform us how much the world is indebted to the science of masonry for many of the improvements and interesting discoveries, by which it is now blessed. Turn to the history of the dark ages, and there may be found a proof of the utility as well as the immutability of the principles of masonry. When ignorance trampled with proud steps over the shattered fragments of reason, and science, and religion,—when almost all useful knowledge, nay, when christianity itself was forced into obscurity, and well nigh driven from the earth; then masonry alone seemed to remain the pilgrims friend. Like a life boat on the tempestuous ocean, surrounded by the wrecks of all which promised safety and happiness, masonry remained the ark of security; and, heedless of the storms that raged around her, she collected and secured "*Wisdom, and Beauty, and Strength*," and reserved them for the future glory of the temple of science.

When it is considered of how much importance is the diffusion of knowledge; that on its cultivation depends, under God, the permanency of all our free institutions; and that it is the instrument which must restore to people of other nations, the liberty and equality which are equally the birth right of all men;—it cannot be denied that masonry, which has done so much and is willing to do much more in aid of the cause of science, is happily calculated, by the mild graces she possesses, to become a powerful auxiliary in the cause of human improvement and human happiness.

As masonry is the friend of science in general, so she is the friend of civilization. There can be no occasion for our feeble attempts here to exhibit the advantages of civilized life. A bare comparison

of man in his rude, with him in his cultivated state, is enough to show how many important blessings are connected with that state of improvement for which the human mind was made. The science of masonry has, confessedly, done much towards taming the ferocity of savage man, and inspiring with sentiments of honour and humanity. Indeed, those who are best acquainted with the science will bear me witness when I say that, civilization is inseparable from the perfections of free masonry.

Lastly, The institution of which we speak is, in many important particulars, nearly allied to that of Christianity. Most of the first principles of each are common to both. Masonry, like Christianity, enjoins a belief in God, as the moral Governor, the universal Benefactor, and the righteous Judge of men. It requires a faith in immortality, and acknowledges the redeeming power of the Lion of the tribe of Judah. It teaches temperance, prudence, industry, justice, mercy, truth; and like the christian religion requires universal benevolence. Indeed, in this last requirement it seems to have succeeded, in general—if we may so speak—better than christianity itself. In masonry, people of every conflicting opinion meet in fellowship; but it is to be regretted—deeply regretted, by every friend of the christian religion, that its professors are too prone, from a mere difference of opinion—opinions which undoubtedly in most cases are honestly imbibed, to withhold that charity and that fellowship which the gospel of Christ certainly requires as the most decisive evidence of the christian character. As the friends of masonry and the lovers of christianity, we, at the same time rejoice and are mortified, that the former, with less claims to reverence, has effected a union, where the latter, with more exalted authority, has mourned over the dissensions and bitterness of its professed disciples. These remarks, you will do us the favor to understand, are designed to have a general—nothing of an exclusive application. We all, as members of the different divisions in the christian family, have abundant reason to take to ourselves "shame and confusion of face," that we are so apt to forget, or what is worse, to disregard some of the very first principles of that holy religion which we, as christians, would ever wish to honor and defend. It is, and indeed must be grateful to every friend of christianity, to behold something that can unite those, who, from certain ideas of christian duty, are none too willing to unite in that merciful religion, which they all profess. Masonry, then, is here entitled to a praise which all must be happy to bestow.

Let it not be understood that masonry has a power greater than that of the christian religion to enforce its authority. It has not. Its claims, its professions, and its powers are all inferior to the latter. But strange as it appears, men are sometimes disposed, from circumstances of immediate bearing, to regard the lesser, when they withhold the respect due to the greater authority. Hence an obedience to human law is not unfrequently more readily rendered, than to the divine. It is believed that the reason why the different professors of christianity do not unite more in fellowship, is not because their religion does not require them to love and defend each other;—not because of imperfection in the system itself; but because of the imperfections of its friends—imperfections which cleave to our natures. It is time, that we were taught, that though one be of Paul, another of Apollos and a third of Cephas,—to "*love one another*" is no crime; but on the contrary a christian duty; and the discharge of it, one of the best evidences of christian character. This, masonry teaches: this, when as masons we are assembled on the level, we acknowledge; and this ought, we confess, when we part on the square, to influence our conduct towards each other till we meet again.

We hope to be pardoned in that part of our remarks wherein masonry has been connected in some manner with christianity. That venerable mason, whose nativity we this day celebrate, was also a christian. In him both were united; and in honoring his memory by recalling his sentiments, it was thought proper to review all those principles which justly entitle him, as a christian mason, to our high respect and veneration.

We believe there is no law in masonry which is not approved by the christian religion; and that a man cannot be a good mason in heart and life, without being that also which constitutes a good christian. It is true some have questioned the purifying qualities of masonry; and it must be confessed, that if a want of conformity to the laws of an institution be a just reason for condemning the institution itself, there might be much propriety in the doubts suggested. But the best systems have been abused; and an abuse of a principle does not prove its licentious tendency. Even christianity, as perfect as it confessedly is, must resign its heavenly claims, if their authority is to be supported by the absolute purity of all its professors. Infirmary is the common lot of all; and neither the imperfections of masons, nor those of christians ought to be charged to the

account of those wholesome laws, which are too good to be so much abused as they probably are. May the consciousness of our own errors teach us charity for those of others; and before we condemn them, let us humble ourselves in view of our own aberrations. In so doing, however, we shall lose the disposition to censure, and its place will be likely to be supplied by the noble resolution to devote our attention to self examination and personal improvement.

Officers and members of Belfast Lodge, and visiting brethren present.

In reviewing the memory of that great light of our profession, St. John the Baptist, let us endeavour to improve the sanctifying influences of his principles and his virtues. To do this ought to be the chief object of the present celebration. In no other way can we so justly evince the sincerity of our veneration, or so acceptably cherish the remembrance of him, who, "though dead yet speaketh," demanding the proof of our affections by the practical regard of the maxims he left us. We owe it, brethren, to the world without; we owe it to the principles we profess; we owe it to ourselves as masons,—that we live always mindful of the sacred ties and of the awful obligations by which we are bound to each other. "*Let your light so shine before men, that they may see your good works, and glorify our Father, who is in heaven.*" Spreading the cement of brotherly love and affection, may we climb the celestial rounds of faith, and hope, and charity, toward that amazing temple of love, where the Supreme Architect, as the eternal Master of the glorified Lodge on high, himself presides!

DOCTRINAL.

"Under the cover of religion, men, perhaps, more frequently indulge the bitterness of passion without compunction, than in any other situation. The wretch, who wantonly, and without some 'salve to his conscience,' attacks private character, feels self-condemned. But the sour, sanctimonious, grace-hardened bigot, embarks all his pride, gratifies all his revenge, and empties his corroded bosom of its gall, and having done so, smoothes over the distorted features of a countenance, on which sits the smile of Judas, and says, and half believes, that he has done God service."

"The proud, ambitious, arrogant clergyman takes his stand in the church with the same views that the proud, arrogant, and ambitious statesman takes his in the world."

"Is self-aggrandizement the motive of the latter? so it is of the former. And this is to be sought in pursuits and studies which ought above all others to sweeten the temper and humble the pride of man. But these studies and pursuits, where grace is not interposed, do not alter human nature. The arch casuist soon, indeed, acquires a zeal for religion, but it is cruel: he learns to contend for the faith; but he contends with acrimony, and even the cross, the sacred emblem of the Saviour's sufferings, is borne about with him as an ostentatious emblem of his own humility. His own creed is the standard of doctrine, his own church the exclusive asylum of faith. He fancies that he possesses, *solus in solo*, all the orthodoxy, all the erudition, all the taste of the kingdom; and swaggering, like Jupiter on the top of Olympus, he seats himself as sole umpire in all matters of faith, of fact, of science. If any one dares to pass the boundary he has fixed, or to adopt a mode of expression he has not authorised, he brands him with the appellation of heretic, and instantly hurls at his devoted head a thunderbolt."—*Dr. Not.*

Another evil consequence of your view of charity, is the discouragement of religious inquiry. Nor is this of small magnitude. Till we think it indifferent whether we have truth or falsehood, inquiry in religion is a duty of the highest obligation. Truth yields only to inquiry, and there can be no progress in truth, while the freedom of investigation is restrained. But the man, who thinks it a deed of charity to deprecate the faith of another man, and to impress the stigma of immorality on his character as a necessary accompaniment of his faith, must have so unshaken a conviction of his own infallibility, as not to suffer himself to examine one step beyond his present acquisitions. Let all men have the same confidence, self-estimation and charitable turn, and of course each one would think it a duty to adhere to his own faith, and deprecate the faith of all others. When charity to others requires us to judge their opinions, charity to ourselves would forbid any scrutiny into our own.

If any one can get up the cry of heresy against any particular tenet, all, who regard his authority and value his reputation, and do not profess to be well informed on the subject, will take care to support him, repeat his cry, and reiterate his alarms. To inquire afterwards would be to reproach themselves for their precipitancy and want of discernment. Hence the men of charity not only shut his ears to all new counsel, and his understanding to all further wisdom, but throws the mantle of ignorance over as many as come within his reach. [Sparks.]

THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE.—PAUL.
GARDINER, FRIDAY, JANUARY 19.

REVIEW.

A HISTORY of the origin and progress of the Doctrine of Universal Salvation. Also the final restoration of all men to holiness and happiness, fully and clearly proved from Scripture, reason and common sense. And the principal texts of Scripture, commonly understood to mean never-ending punishment for sin, examined, and the true scriptural sense of them clearly explained. The dreadful doctrine of endless misery investigated, and the long controversy whether or not all men will finally be saved, decided. By THOMAS BROWN, M. E. Author of History of the Shakers, Ethereal Physician, and History of the Jews. "Thou lovest all things that are, and abhorrest nothing which thou hast made, for never wouldst thou have made any thing if thou hadst hated it." Apocrypha. "It is decided that the world of mankind shall belong to Christ, and the whole race of mankind shall know, and love and serve God, and reign with him forever." Wesley. ALBANY: Printed for the Author, by G. Wood. 1826. 12mo. pp. 416.

We know of no work that has been more needed by Universalists, and indeed by the religious community generally, than a correct History of Universalism since the time of the Apostles. Before the appearance of Dr. Brown's book, we believe nothing had been presented to the public, purporting to give any thing like a faithful and impartial account of the origin and progress of the doctrine that asserts the final holiness and happiness of all rational intelligencies. Buck and Adams, and perhaps a few others, together with some fugitive writers, have, it is true, while giving an account of it as a system, glanced at its antiquity; but nothing has been done by way of furnishing a correct account of it.

It has been, and still is, undoubtedly, supposed by a vast majority of christians, amongst us, that the doctrine of universal salvation is very modern; never having been preached before the days of Rely, Murray, &c. about 1750-75. Some, it is true, have had the magnanimity to admit that Universalism is nearly six thousand years old,—having been first preached by the Devil to our mother Eve, in the garden of Eden. There is no doubt, we think, that it is as old as that, though there appears to have been a mistake as to the person who first promulgated it. Both universalism and what in modern times has assumed the name of orthodoxy, were most probably taught to our first parents. The former in these gracious and heart-cheering words of the Creator of man—"The seed of the woman (Christ) shall bruise the serpent's head," and the latter in the deceptive assurance of the deceiver, "Thou shalt not surely die." We say that universalism was taught in the words of the Almighty; because, if it be a fact that Christ, "the seed of the woman, shall bruise the serpent's head"—that "he shall," as an Apostle testifies, "destroy death and him that hath the power of death, that is, the Devil," it cannot be that he will eternally triumph over the workmanship of the Most High, sporting forever with the torments of the damned. Can he have a dominion after he is despoiled of his power? Can he hold men in captivity after he is "destroyed"? This is impossible.

We said—also that the doctrine which stands opposed to this, might also have been taught in the garden of Eden in the assurance "Thou shalt not surely die." We do not mean to treat this subject lightly, or to retaliate on those who have been in the habit of charging the doctrine of universal holiness to the Devil; but we may in justice be permitted to say, that if the popular explanation of the death spoken of in the text be true—and if it be not the doctrine of endless misery is confounded,—limitarian preaching is, in effect, but a response of the words of the deceiver. God said "In the day that thou eatest thereof, thou shalt surely die." It is common to explain this threatening to include eternal death. Now, we say, if this is true, the doctrine opposed to our view supports the words of Satan; for Adam did not die an eternal death on the day of his transgression; indeed no one believes he suffered such a penalty at all. Universalists believe, that every sinner shall surely die, according to the immutable word of the Almighty. But limitarians maintain that thousands, nay, millions of sinners will not surely die; and therefore, they do in reality support the declaration of the adversary. But to return.

In the history of the different sects in the christian church, since the time of the Apostles, universalism, or that doctrine which maintains the final salvation of all men from sin,—in, perhaps, generally supposed to be about the youngest. This opinion has undoubtedly been an injury to the cause. People naturally venerate whatever is ancient, and have less confidence in any thing that is modern,—especially if it have sprung up within their own remembrance. The majority of people are not fond of any new religious theory, unless it confirms their former impressions, and gives countenance to their long standing prejudices. Hence, as long as Universalism—a doctrine which seeks to remove the terrors which superstition courts, and which lays the axe at the very root of every thing exclusive or intolerant in religion—is looked upon as a modern innovation

on the systems of our fathers, and as having no claims to veneration or sanctity, on account of its antiquity, it is natural they should look upon it with suspicion, condemning it as false, because great and good men of former ages did not believe and propagate it.

The need, therefore, of a work to inform people upon the subject, and thus to remove those unfriendly suspicions, which are apt to be entertained against any thing differing from a system sanctified by age has been sensibly felt. To Mr. Brown must be accorded the honor of being the first to make the attempt to supply this deficiency; and considering the scantiness of the materials from which to collect information upon the subject, we must say he has acquitted himself well. He has shown, what indeed was known to us before, that the doctrine of the restoration was embraced at a very early period in the christian church. Clemens Alexandrinus who was a companion of St. Paul, and who wrote an epistle to the Corinthians, believed this doctrine. Dr. Whitby, a celebrated English antiquarian, affirms, that "for the time of four or five hundred years after Christ, the general opinion of the bishops and clergy was, that all mankind would be finally saved." This, says he, hath been the constant doctrine of the church of Christ, owned by the Greek and Latin Fathers. And so generally did this doctrine obtain among the ancients, that it had the suffrage of nearly all the ancient Fathers. Among these were Hilary, Primasius, Seductus, Hyamo, St. Augustine, St. Cyril, St. Jerome, St. Chrysostom, Origen, and many others of the earliest Christians. In more modern times he shows that the doctrine of universal salvation was embraced by Dr. Huber, Richard Copin, Dr. Rust, J. White, Ramsay, Archbishop Tillotson, Dr. Burnet, Dr. Cheyne, Dr. Johnson, the intellectual Hartley, Dr. Sherlock, Wm. Whiston, Newton, Stouehouse, R. Wright, Brown, Dr. Morgan, Dr. Steed, Pettipiece, Paul Seigvoleck, Priestly, Law, Rush, Gen. Greene, Dr. Chauncey, Dr. Huntington, Dr. Franklin, &c.

We have understood that Dr. Brown has a large library at his command, and that he is a gentleman of very extensive reading. That he is such appears obvious from his book, which shows his thorough and familiar acquaintance with ancient history. He asserts that John Wesley believed in the final salvation of all men, and supports his assertion by some very interesting extracts from the writings of that Author. This is a fact of which we were not before aware. If the methodist christians, most of whom have a reverence for that man almost approaching to adoration, should ascertain that "Father Wesley," before he died, became a universalist, we suspect they would be more willing than they seem to be, to pause and give this doctrine a serious consideration.

Brown's History is, however, not without its faults; and we are, perhaps, in our present character, under obligations to name some of them.

He professes, in this work, to come before the public as a historian. A historian, above all persons, is bound to be strictly and literally impartial. His own opinions are not to be heard, or if they are ever expressed, it must be with great caution, and evidently from a supreme devotion to facts. But any one who reads his book, will discover a very strong partiality for the doctrine of universal salvation. Indeed, he too often drops the historian for the controversialist, forgetting the impartiality of the former in his zeal to acquit himself well in the character of the latter. If we were to name his work, we should not call it a history; but A Defence of Universalism against the charge of its being modern and unscriptural; for his labour is, to show that it is a doctrine of the Old and New Testament, which has been honorably supported by eminent men in the christian church since the time of the Apostles.

The book fails, also, on the score of literary merit. The language of the author is sometimes inelegant, his remarks severe, and, as we should think, rather uncharitable; the instances of bad grammar are not few. The work will not obtain a rank with the literary productions of the age. It is not to be expected, however, that men, as aged as Dr. B. educated in the old schools, should rival an improved generation in literary acquirements.

We wish, too, he had not appended the initials "M. E." to his name. Few could guess their significance; and when they come to be informed that they stand for Medical Electrician, almost all will smile at the vanity, rather than admire the wisdom, which assigned them that place.

But these faults are of little consequence to readers in general. They do not injure, essentially the usefulness of the book. It is still a valuable work. It contains much sound argument, and a very good degree of valuable information. Dr. B. deserves the thanks of the liberal public for his "labour of love;" and we sincerely hope he will be rewarded for his trouble, as well by an extensive sale of his books, as by the proud satisfaction of having done much to instruct his fellow men in that "truth which maketh free indeed."

The printers are inexcusable for the typographical errors with which the book abounds.

We have received a communication from Winthrop, signed "Sam'l Wood," accompanied by his request, communicated through another gentleman, to "publish it, or something like the ideas contained in it." The writer is wholly unknown to us; and either party is a stranger to the personal character of the other. The whole and only amount of the communication is, "that, in his opinion, the editor of this paper is not a christian, and that he is very certain our general views of religion are erroneous." We are not prepared, nor are we by any means disposed to deny that such is his opinion; but really we cannot conceive why he, or his friend, wishes us to inform the public of his uncharitableness and hostility to the doctrine of "the reconciliation of all things to God." For Mr. W. or any other person, to undertake to judge and condemn the character of an individual whom he knows nothing about, on a subject that lies only between a man's heart and his God, denying him the christian name because he cannot conscientiously subscribe to the doctrine in which the former believes,—and then to request that individual to give publicity to such premature judgment, is, in our humble opinion as unjust, as it is itself unchristian. "Judge not, that ye be not judged."

We shall decline publishing his letter; partly, because we have no disposition to injure Mr. W. and partly, because we have no evidence that his personal opinions concerning our doctrine are needed by the public. The public is undoubtedly capable of judging for itself, and we do not depend upon those, who would persecute us for not being, as they would have it, so good as themselves, for the right to form our own opinions independently of others, and to publish what we believe.

We would take this opportunity to add, without any particular allusion however to the above, that those generally have been the most forward to manifest a bitter and intolerant disposition toward us on account of our views, who make the loudest pretensions to a more correct faith and to superior goodness; but if we cannot be christians, without denying to others, as sincere as ourselves, the christian name, and treating them with contempt and ill-manners, we have no very strong desire ever to be such. We are full in the opinion however, that he has the best claim to the title of christian, who best lives in conformity to the kind, merciful and forgiving principles of the religion of Jesus.

ORIGINAL COMMUNICATIONS.

FOR THE INTELLIGENCER.

MR. DREW.—If the doctrine of universal salvation be true, why did Paul say unto the jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved, thou and thy house"? It would seem from his language that the jailer would not be saved, unless he did "believe," &c.—Again. On the day of pentecost, when Peter preached to the multitude, and they said unto him and the rest of the apostles, "Men and brethren, what shall we do?" Why was it, that he should say unto them "Repent and be baptized every one of you in the name of Jesus"? If they were to be saved (as you hold that all are to be), why was it necessary that they should repent and be baptized? The fact, that the jailer should "believe on the Lord Jesus Christ" (in the first case,) and that the multitude should "repent and be baptized" (in the second,) could certainly have no effect in their salvation, and therefore it must have been absurd for Paul or Peter to have used such language.

By giving an explanation of this in the *Intelligencer*, you would much oblige yours, &c. A****.

We are happy that A**** has proposed these inquiries, because it affords us the opportunity of attending to an objection, which weighs much in the minds of many well meaning persons against our views. He and others cannot conceive how "repentance toward God, and faith in our Lord Jesus Christ," can be necessary to salvation, if it be a fact that all are to be saved. But why, we inquire, are not faith and repentance necessary, on the supposition that all are to be saved; as on the other supposition, that all are not to be saved? Does a difference in the number contemplated as the subjects of salvation, make any difference as to the necessity of the means whereby they are to be saved? We believe, as the Apostles taught, that faith and repentance are the means of salvation. So does A****. He believes, probably, that a part of the children of men will be prepared by these means for salvation; and we believe that all will. Now does our doctrine do away the necessity of these means for all, any more than his makes them unnecessary for a part? Certainly not. The difference between him and us does not consist in the necessity of the means, for we both equally admit it; but in the extent of their application.

Salvation is a deliverance from sin. Faith and repentance are the steps necessary to produce this deliverance. Now, a doctrine which asserts that all will be delivered by these means; certainly cannot be supposed to make those means unnecessary. A. cannot be in Boston without going there. Suppose it be a fact that he is to be in that city

at a given time. This fact proves that he will go there; it surely cannot be said that, if he is to be in Boston there is no need of going there, because the fact, as before observed, that he is to be there, proves the other necessary fact that he will go there.

We do not believe that all will be saved without faith and repentance, but that they will be saved by them. We believe that they are as necessary as salvation is certain.

But A. perhaps will wish to inquire when all are to repent and be saved? We answer. When the promise of God is fulfilled. It is not a matter of so much concern to us, however, to ascertain when God will fulfil his promises, as to know that it is an eternal fact that he will accomplish them. We would not deny the latter, merely because we may not be able precisely to ascertain the former. Give us God's word, and we ask no more.

Will A. ask for such promises? We have not room here to recount them all; and we will ask his serious and friendly attention to the two following texts. God says, "Look unto me and be ye saved, all the ends of the earth." Our respected correspondent will not doubt that this call is strictly universal, or in other words, that the universality of this demand for salvation is expressed in the words all the ends of the earth. Now read another text from Psalms. "All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him." If all the ends of the earth, in the first text, embrace all men as obligated by the divine requirement; then, the same expression in the last, include all men as the objects of the promise contained in it. Therefore all men are, when the divine demand and the divine promise, which run parallel, are fulfilled, to turn unto the Lord, which is repentance; and, as a consequence of their repentance, which, as we said before, is the certain and necessary means of salvation, must be saved by it. Hence all will be saved and "worship before God," because all are to "turn unto him," and thus be prepared for salvation.

LETTER, No. III.

TO THE REV. CHARLES S—.

My dear Friend;

It gives me great pain to think that you, one who is in possession of the warmest affections of my heart, and for whose welfare I shall never cease most fervently to pray,—still cleave to the perplexing inconsistencies of the calvinistic faith; and, more especially, to the revolting and inhuman sentiment of infinite and endless torments. Do, I beseech you, beloved companion of my youthful days, and respected friend of maturer life, do pause for a little time, and out of regard to my request, if nothing else, ask yourself whether you are not doing violence to your own sober understanding,—to the character of our merciful Father in heaven and to the infallible testimonies of his sacred word, while you endeavour to retain and inculcate the idea so repugnant to every generous feeling of a God-like heart, that a large part of our fellow creatures of the human race were eternally appointed by the God who made them to suffer, or who from any other cause, if such there can be, will suffer forever, tortures of which we, finite men, can form no adequate conceptions?

You doubtless fear that such will be the event, and perhaps this is the real reason why you dare not inquire whether it may not be false. But fear, however good it is in its place, should never restrain a soldier of the cross of Christ from inquiring, "What is truth?" He must engage in the work of serious, devout and faithful examinations, resolved to ascertain what the Bible teaches, without rejecting it, if he has no better reason for so doing than merely because it is acceptable and joyful. "Perfect love, says John, casteth out fear." Love is the soul of all real religion both speculative and practical, as "it is the fulfilling of the law." And says John again, "In all fear there is torment. There is, my brother, nothing tormenting in the religion of Jesus. It is love, which brings happiness from the exhaustless fountain of heaven, and communicates it to all beings in all worlds.

Let me recommend this truth to your serious consideration. Remember that "perfect love," or true religion, "casteth out fear;" and hence all torment—for "in all fear there is torment." Can there then be any thing tormenting to the mind of a firm believer in the true doctrines of that blessed Gospel, which brings peace on earth and good will towards men? "There is great fear in believing"—in believing what? That we, or our friends or our fellow creatures are to suffer in infinite woes to all eternity? Is there peace in believing this? "The truth maketh free." Does such a truth as this, supposing it to be such, give you peace in believing it, and make you free—happy and thankful?

I have proposed this question to you, in order that you might be obliged to see your error. If there is any one thing certain in this mutable world, it is this; that there can be no "peace in believing" the doctrine of endless misery. You may, as I said before, fear that it is true, but as long as you do, you are not "made perfect in love;" for that "casteth out fear, in all which is torment." Is not the doctrine which you fear will prove true, distressing to your mind? I know it is, for you have often informed me how many a

weary night you have rolled in your sleepless bed, fearing that you should fall of heaven at last, or bedewing your pillow in tears for your fellow men, whom you thought to be hastening down to the abodes of everlasting despair! Now in such a religion "there is torment;" and hence it must be opposed to the religion of him who is, as eternity shall prove, in very deed "the Saviour of the world."

I have sometimes thought, and I am sure I would not be uncharitable in the idea, that the best reason the defenders of the doctrine of endless punishment, can give themselves why they should believe and not venture to doubt it is, that they fear it will eventually prove true. But this in my mind is the very reason why they should not embrace it. If it is a doctrine that is calculated to beget fears and to bring torments, it cannot, according to the scriptures, be true. You have these fears; your mind is, according to your own statement, very much distressed on account of them. Let me tell you then that, as yet you are not made perfect in love; you need the composing influences of a better religious theory—one that gives hope, not despair; confidence in God, not a distrust of his mercy; peace and joy, not terror and pain. You have yet to advance considerably in the road of improvement before you can find that peace in believing the sacred and inestimable truth which so perfectly represent the glorious benignities of our eternal and universal Father, Friend, and Saviour.

I said that I was pained to learn that you still adhered to a sentiment which is so dishonourary to the character of Him who is good to all, and so unpropitious to human enjoyment. I am so; and as much probably as you are to be informed that I have renounced it. I request it, because I believe it is calculated to injure your usefulness as a christian minister; because it involves you in difficulties from which you can never extricate yourself as long as you preach it; because it must make you gloomy and dejected in proportion as you realize its horrors; because its tendency is to check the warm and holy tide of christian sympathies and to barbarize the mind, by causing you to dwell with resignation, if not composure or delight or tortures which you are taught to believe the God whose character you should imitate, is pleased to inflict; and because I much fear it will make you more superstitious and bigoted, than forgiving and liberal.

There are, I believe, many insurmountable difficulties to contend with in your system. In fact every position taken, designed to prove the doctrine of never ending punishment, is contradictory. All the strings which lead to such a conclusion are inharmonious, and, if you will permit me to say it, turned to jargon. I have heard a great many discourses delivered by preachers of endless misery; but I can soberly say, I never heard one, who dwelt upon the leading articles of his creed, who did not, to my mind, advance more or less inconsistencies, or contradict himself before he concluded. I never heard yourself but once; and then you did not mean to be particularly doctrinal. Your sermon was designed to be upon the unchangeability of the Deity. The text you selected was the following. "He is without variableness or shadow of turning." After reciting your text, and making some remarks, confirming them by a sufficient number of scriptures, to show that God is immutable,—that he never did nor ever can change his mind,—you proceeded, as I thought, very strangely and illegitimately to prove, in fact, that God does change daily. You asserted that the repentance of a man changed the disposition of his Maker towards him—that he hated him before conversion, but loves him afterwards. These two opposing axioms you laid down as settled facts; viz.—1, That God is unchangeable, and yet, 2, That he changes every time a sinner is converted! Sensible that you had involved yourself in a most flagrant contradiction, (indeed how could you help it? It was a necessary consequence of your heterogeneous system of faith;) you saw the necessity of attempting some sort of a solution of the difficulty. I was pleased with your ingenuity; but I was also mortified at your want of sagacity, when you came to the hereculean labour of bringing these warring and disjointed materials together. Said you—"God is unchangeable; and yet it is a fact that he changes every time a sinner is converted. Now how are these truths to be reconciled? I will tell you. God's immutability consists in his always acting upon the same principles. He is unchangeable, because he is always the same. He always was changeable—agreeably to the second position—ergo—he is without variableness or shadow of turning. He is unchangeable, because he always was changeable!" I felt for you Charles, when I heard these first words uttered; and I pitied you with all the best desires of a brother. Yet were it not for interrupting the devotions of the occasion I thought I should have liked to ask you, if the same argument whereby you found God to be unchangeable, while you contended he was not so, would not as substantially prove also that man is as immutable as his Maker? Is not man "changeable," because he was always changeable? But I supposed you and your audience thought your argument conclusive and sound, though I retired from the house lamenting that a man of your talents and virtues should be wedded to a system every branch of which appears to be fruitful of contradictions.

Yours, &c. K

[TO BE CONTINUED.]

THE CHRONICLE.

GARDINER, FRIDAY, JANUARY 19, 1827.

CONGRESS.—The following extract of a letter from Washington to the Editor of the Worcester Yeoman furnishes the substance of the latest proceedings of that body, and of the most important, chit chat, of the capital.

The committee are diligently, but with closed doors, pursuing their inquiries as to the complaint of Mr. Calhoun. The general conjecture has been that nothing would come of it, as the whole matter was got up to excite public sympathy in his behalf, on the ground that he is persecuted.

The Ancient Dominion is in a quandary. The Virginians find it difficult to carry Mr. Randolph, and equally difficult to drop him, as they had as lief adopt all his folly, as have as they pass any censure on his conduct. The truth is, that no one knows what the result of a trial will be, so nearly is the legislature of that state divided. Great efforts are making to prevent Gov. Tyler and P. P. Barbour from being candidates, lest the friends of Mr. R. should be overthrown by a candidate as popular as either of those men.

The bill for the relief of the officers and soldiers of the revolution has been under discussion; but its fate is problematical, as its enemies will endeavor to destroy it, under the guise of friendship, by making its provisions so broad as to embrace the militia—in which case, many who are friendly to relief will go against it.

There has been no actual demonstration, as the French say, in politics; though the Jackson fever runs high, and, I suppose, to acquire some additional impulse from a dinner that is to be on Monday, in this city, which, however, it is said, the President is invited to, and will attend.

The Bankrupt Bill will become a topic of discussion in the Senate soon. I hear of no intention of reviving the Judiciary bill. A bill for the relief of the Manufacturers of Wool will, I understand, be laid before the House the first of the week.

MAINE LEGISLATURE.—Little or no business has yet been disposed of by the Legislature. The receiving and referring of petitions to the appropriate committees, the calling up of unfinished business of the last session, and the passage through the first stages of unimportant bills, have so far furnished full employment to both branches. The most interesting business yet acted upon by the House, relates to the Eastport Bank, and for the following summary account of it, we are indebted to the Saco Palladium:

PASSAMAQUODDY BANK.—On Friday last a spirited debate took place in the House of Representatives on the subject of the Passamaquoddy Bank, and the course to be adopted by the Legislature with regard to that institution. The debate of Friday was based upon an order directing the Secretary of State to notify some of the officers of the Bank, that the Legislature had assigned Wednesday, the seventh day of February next, at two o'clock in the afternoon, at the Senate Chamber, to take into consideration the facts with regard to the Passamaquoddy Bank contained in the report of the Committee of the Governor and Council, and that said corporation might then and there appear, if it saw fit, to make any explanations or defence which might be in its power. In this form the order was passed in the Senate, and sent down to the House on Saturday, where it produced considerable discussion. Mr. Adams, of Portland, thought that the motion in the form in which it was reported would be inoperative; that the Bank would take no notice of it; and that a regular and imperative summons should be sent, calling for persons and papers, and be served by a proper officer. The proposition of Mr. Adams for adopting energetic measures relative to the Bank, was advocated by Messrs. Evans, of Gardiner, McCobb, of Phippsburg, Vance, of Calais, Jewett, of Bowdoinham, and Roberts, of South Berwick—and opposed by Messrs. Swan, of Portland, Goodnow, of Alfred, and Davis, of Augusta. The subject was submitted to a committee on Saturday, consisting of Messrs. Adams, of Portland, Davis, of Augusta, and McCobb, of Phippsburg. On Monday, Mr. Adams, from the committee to whom the order was committed on Saturday, reported the order in a new draft, by which the Secretary of State was directed to issue a citation to the President, Cashier, and Directors of Passamaquoddy Bank, to appear with their books, papers, &c. at the Senate Chamber in Portland, on Wednesday, the seventh day of February next, before a Committee of the Legislature, to show cause if any they have, why the charter of said Bank should not be revoked—the notice to be served by the Sheriff of the County, in which the bank is located, or one of his deputies, upon two or more of the Directors of said Bank. The proposition of Mr. Adams, after considerable debate, in which Mr. Pillsbury, of Eastport, one of the directors of the bank alluded to, took a conspicuous part, was passed.

CANADA ROAD.—We learn from the Somerset Journal, that this road is now open, and will be kept open during the winter.

FIRE.—A house in Cornville, occupied by a widow Fairbrother, was burnt on the evening of the 10th inst. together with its contents.

IMPROVEMENT OF THE KENNEBEC.—It will be seen by the resolves, &c. which were passed by the meeting in this village on Monday last, and which we publish below, together with a communication upon the subject, that, the importance of some improvement at Lovejoy's narrows, is properly appreciated. The meeting was attended by all the principal ship owners of the towns immediately interested, and many masters of vessels, who have experienced the difficulties, dangers, and delays occasioned by the obstacles to navigation, which these narrows present.—This subject is one of great importance to the towns on the Kennebec, and will, no doubt, receive a candid and favorable hearing, by the guardians of the public

interests at Washington; especially, when supported by the zeal for the interests of the state, hitherto manifested by the representative of this district, and the senator from this section, to whose exertions the public is principally indebted for the surveys of last summer.

At a meeting holden agreeably to public notice at McLELLAN'S Tavern in Gardiner, on Monday, 15th January, 1827, of persons interested in the navigation of Kennebec river above Lovejoy's narrows: Chose PETER GRANT, Esq. Chairman—RUFUS K. PAGE, Secretary.—The following resolutions having been offered, it was voted that they be accepted.

Resolved, That this meeting deem it of the highest importance to the prosperity of the country bordering on the upper part of Kennebec river, that the obstructions to navigation at Lovejoy's narrows, should be removed.

Resolved, That a Committee be appointed to prepare and present to this meeting for their approbation, a respectful Memorial to Congress, stating the inconveniences under which we labour from those obstructions, and praying for aid to remove them.

Resolved, That our Senators in Congress, and Representatives from the districts bordering on Kennebec river, be requested to use their exertions in favour of said memorial, and that the Secretary of this meeting forward three copies of these resolves.

Resolved, That the thanks of this meeting be presented to the Hon. PELEG SPRAGUE for his constant and vigilant attention to the interest of this section of the country.

Voted, That the committee to draught the memorial to congress, be composed of one gentleman from each of the six towns on the navigable waters of the Kennebec river, above Lovejoy's narrows.

Chose Robert H. Gardiner, of Gardiner; Rufus K. Page, of Hallowell; James N. Cooper, of Pittston; George Houdlette, of Dresden; Thomas W. Smith, of Augusta; and E. Hatch, of Richmond.

Voted, that the Chairman be added to this committee.

The committee having retired and prepared a memorial, returned and reported the same.

Voted, unanimously, That the same be accepted. The committee stated in detail the grounds on which their estimate was formed, of the damage occasioned by the obstructions at the narrows, and the meeting were satisfied that the estimate was low.

Voted, That the memorial be signed on the behalf of this meeting, by the Chairman and Secretary, and be forwarded to Hon. Peleg Sprague, to be presented to Congress.

Voted, That the proceedings of this meeting be published in the Gardiner, Hallowell, and Augusta papers.

Adjourned sine die.

FOR THE CHRONICLE.

MR. EDITOR.—A meeting was holden in this place on Monday last, to petition Congress for aid to remove the obstructions at Lovejoy's narrows on Kennebec river. In the memorial agreed to at that meeting, the damage, caused by detention of vessels at the narrows, is estimated at \$7000. As this estimate may appear large to those who have not reflected upon the subject, I will state the data, upon which the committee who drew up the memorial founded their estimate.

By a letter from the Collector of Bath, it appears that 90 vessels are owned on Kennebec river above Lovejoy's narrows, measuring 9188 tons. Of these, 25 are square rigged vessels, averaging 180 tons each; and 65 are coasters, averaging 72 tons each.

It is estimated, that the large vessels give 37 arrivals annually, and that their average detention at the narrows is 2 days each, being equal to the detention of one vessel of 180 tons 74 days or 21 months. Estimating the charter at \$1 50 a ton per month, and the victualling and manning at the same, we shall have for the detention of large vessels per annum, \$1350.

It is estimated, that the 65 coasters owned here will average 10 arrivals each per annum, making in all 650: exclusive of these there were 350 arrivals at Gardiner the last season. And it is estimated that exclusive of vessels owned on the river, 60 vessels load annually at the lower part of Gardiner and Pittston; 75 at Dresden and Richmond; 200 at Hallowell* and Augusta: making in the whole, 1335 arrivals and departures of coasters annually. The detention of this class of vessels at the narrows is estimated at one day each trip; and supposing the coaster not owned, but coming here, to be of the same size as those that are owned here, the whole detention is equal to the detention of a single vessel of 72 tons 1335 days or 444 months. Estimating the charter of such a vessel at \$1 a ton per month, and the victualling and manning the same, it will give for detention of coasters, \$6408; to which add detention of large vessels, \$1350; total, \$7758.

The committee in order to have their estimate within the truth call it only \$7000.

Two other injuries are stated in the memorial, as arising from the obstruction at the narrows. One, is the actual damage sustain-

ed by vessels getting on shore in the narrows; and not a season passes in which some vessels are not seriously injured there; and the other is the difficulty of inducing strangers to bring their vessels above the narrows. As it was difficult to form an estimate of the amount of damage arising from these causes, no amount is stated. The memorial also requests that buoys may be placed on some of the sunken rocks and ledges in the channel of the river.

*A large part of the coasting to Hallowell is done by vessels owned there, and included in the 650 arrivals calculated above.

FOREIGN.

From the Boston Courier of Monday.

After a part of our edition of this day's Courier was printed, we received the N. Y. Gazette and Daily Advertiser of Saturday morning, by a gentleman who came passenger in the steam boat line. These papers contain copious extracts from London and Liverpool papers, to Dec. 10, received at N. York by the ships Florida and Pacific.

WAR! The most important article of intelligence is that of a probable war between England and Spain. The brig Lyra had arrived in England from Lisbon, with despatches for government, containing information of the invasion of Portugal by the Royalist forces under the Marquis de Craves, and requesting the aid of Great Britain. On the 11th Dec. Mr. Canning delivered to the House of Commons a message from the king, stating that his Majesty had learnt with deep regret, that notwithstanding the assurances of the Spanish ministry to the contrary, hostile inroads into Portugal had been concerted in Spain, and executed under the eyes of Spanish authorities; and that this communication was made to the House of Commons with the full and entire confidence that the Commons would afford their cordial support and concurrence in maintaining the faith of treaties, and in securing against foreign hostility, the safety and independence of the kingdom of Portugal, the oldest ally of Great Britain.

On the 2th, Mr. Canning, after an elaborate speech, moved for an address to his majesty, pledging the Commons to furnish all such supplies as might be necessary. The address having been read, it was opposed by Mr. Hume, but was finally carried with only three or four dissentients. Similar proceedings took place in the House of Lords. On the 13th both houses of parliament adjourned to the 8th of February.

The French chamber of deputies was opened by the King in person on the 2th of December. His majesty says, "Disturbances have lately broken out in some parts of the Peninsula. I shall unite my efforts to those of my allies, to put an end to the same, and to obviate their consequences."

In reference to the war between Russia and Persia there is an official declaration from the Court of St. Petersburg, in which the conduct of the Persians is severely reprobated, and strong threats of vengeance held out. Further successes are reported from the seat of war.

There was a severe storm on the coast of England about the 25th November, which caused a number of shipwrecks. A large ship called the Marquis of Wellington, was wrecked in Holyhead bay, and all hands lost, consisting of the captain, twelve men and boys.

Accounts from Ireland represent the southern districts to be in an alarming state of distress.

The Caledonian Mercury gives an account of the most awfully destructive storm of wind and snow that ever devastated the highlands of Perth and Inverness. The loss of human life is deplorable. It being on a market day and the night succeeding, numbers of poor people from the country perished. Eleven bodies had been dug out of the snow, in some parts of the highlands the snow is drifted to the depth of one hundred feet. The Caledonian stage, between Perth and Inverness, lay buried in snow. In Perth and the low country adjacent, there was less snow, but the cold was intense, and the wind blew a hurricane. Immense numbers of sheep had perished, and those which still survived, must soon perish for want of subsistence. The loss of shipping on the coast of Scotland was great; in one vessel twenty persons were lost, and in another, the captain and four men. The melancholy detail of these disasters, fills more than a column of a Liverpool paper.

DOMESTIC.

INDIAN WAR. A ship from the office of the Alexandria Gazette, dated Saturday evening, Jan. 6, contains the following intelligence.

Despatches by express, were this morning received at Washington, from the Governor of Florida, stating that on the morning of the 6th Dec. the Indians committed a wanton, unprovoked, and deliberate murder, on the west side of the Ocala river. The greater part of a Mr. Carr's family had been butchered and burnt in the flames of their own dwelling—one man, four children and a negro were the victims of savage cruelty. The executive immediately ordered out the militia, in competent force, under the command of Gen. R. K. Call, who is now in pursuit of the murderers. Orders have been transmitted in all the counties, to place the country in a state of defence, and Capt. Dade, of the United States army with one company, is stationed on the Sawanee river, and is actively engaged in arresting and disarming the Indians, many of whom are painted for war, and display hostility.

Companies of mounted men have been ordered from several of the counties, and an express has been sent to Col. Lynch, commanding the United States troops at Pensacola, and to Col. Brooke, at Tampa bay, requesting their immediate aid, which, the executive believes, will be promptly given, and which he says, will enable him to protect the inhabitants of the territory, and, if necessary, to carry the war into the enemy's country.

ACCIDENT. A Batavia N. Y. paper relates the story of a most extraordinary accident that occurred at Middlebury, in that county, Dec. 16. Artemas Shattuck undertook to cut off a tree that had fallen across a stump and was nearly balanced on it. He cut so much more upon the upper than the under part of the tree, that the weight of the

butt caused it to split, and at the instant of the greatest separation of the parts, his foot slipped into the cavity of the opening timber, and remained as firmly fixed as in a vice. He fell immediately back, head down and feet up, and no prospect of timely assistance. He tried to get his axe to liberate his foot, but did not succeed; he next attempted to break his leg, as that would enable him to sit upon the tree, but his efforts were fruitless. He then adopted the alternative that remained of saving his life—took his penknife and deliberately severed his foot from his leg at the ankle joint, and crawled home on his hands and knees. He is doing well. (Quere—Can this be true?) Hamp. Gaz.

COLD IN CHARLESTON. The Charleston papers complain of the excessive cold felt in that city, and the sudden vicissitudes of the temperature. On Tuesday evening, Dec. 27th, the thermometer stood at 66 degrees above zero, and on the next morning at 7 o'clock had descended to 20.

A child was lately frozen to death near Charleston, Va. It was with its mother in a wagon, and the driver being intoxicated, took a wrong course and became lost in the woods. The wagon got fastened between some trees, and they were unable to proceed; they therefore left the wagon, and endeavored to reach some house. While they wandered in the dark and cold, without finding a house, the child fell lifeless from the mother's arms. She, too, having suffered extremely from the severity of the weather, nearly lost her life.

Frauds on the Revenue.—It appears that English agents at N. York have been playing a "Yankee trick" at the custom house. Broadcloths have been entered as unfinished cloths, and from their rough appearance, the appraisers passed them for about half what they were worth. These cloths were then taken to a finishing establishment, of which there are several in the city, and finished at an expense of three or four cents a yard, whence they are carried to the auction room for sale.

Generous offer.—It is mentioned in the Mercantile Advertiser, that Silas E. Burrows Esq. of Stonington, Conn. has formerly tendered to the Greek Committee in N. York, the gratuitous use of an elegant brig which he has just built, to transport such provisions, &c. as may be collected for the Greeks, and also to accompany the vessel and take charge of the donations without any charge of expense.

From the Kennebec Journal.

TRIBUTE TO GENIUS.—In the Waterville Intelligencer we find the proceedings of a meeting held in that town on the 1st of January. A number of citizens, wishing to testify their regard for Capt. WILLIAM KENDALL, and their admiration of his genius and perseverance in completing the circular saw, procured a gold medal, and presented it to him as a New Year's present, before a considerable concourse of people. It was presented by Professor Briggs, with an appropriate address, to which Captain Kendall made a brief and modest reply. The company partook of some refreshment, and Dr. Chapin and other gentlemen made some remarks on the propriety of encouraging those who by their ingenuity improve the condition of man.

We are informed that Capt. Kendall's saw, on the 11th ult. upon a trial of the speed of its execution, cut boards at the rate of more than 175,000 feet in 24 hours; and on the following day it cut 297 feet of good boards, from three logs, in one hour and 35 minutes, the logs being put on, and the boards run out of the mill, in this time, with the labor of only one man.

SEA SERPENT.—Capt. Knowles and his crew, of the ship Gold Hunter, from Wales, beheld on the 25th Dec. in lat. 40, long. 63, a sea snake, of which Capt. K. furnishes the following description:—"It was within 7 or 8 yards of the vessel, appeared to be 80 or 90 feet long, its head about the size of a bullock's, without the horns; the circumference of the body was about equal to that of a barrel, tapering to the tail to about the thickness of a topost, and smooth: it was suddenly rounded at the end and was destitute of fins. It remained for about 40 minutes to windward of the vessel, with its head and tail out of water, and the body in two or three coils, apparently preparing to dart at the vessel, which was every moment expected. It had been blowing a gale from S. S. W. and the ship was scudding at the rate of about nine knots. At four, P. M. the wind suddenly shifted to N. W. when the ship wore to the southward. From the circumstance of the serpent's not being seen until the ship wore round, it was supposed it had followed the vessel during the gale. When first seen its head was elevated about six feet out of water, and directed towards the bow of the vessel. Night coming on, it was lost sight of. Its color was black."—N. Y. Gaz.

ACCIDENT. The Oxford Observer states, that as Mr. Sheriff Whitney was passing from Paris to Buckfield on the 23th ult. his horse took fright and overset his sleigh; that his leg was badly broken, and he was otherwise severely, but it is hoped not dangerously, injured.

INTemperance. A female was found dead in a house in New-London, last week; the jury decided that she came to her death by habitual intemperance.

The Rutland Herald says the snow is two feet deep in the lowlands, and from three to four on the mountains.

A brewer in Prussia has discovered a method of obtaining sugar from wheat. From a Prussian bushel (about ninety-three pounds) of wheat, twenty pounds of good crystallized sugar has been obtained.

The cold weather at Norfolk, Va. had closed the water communication between that city and Richmond. The steam boat Petersburg, in returning from a fruitless attempt, was cut through by the ice, which had formed in her rear, and both pumps kept constantly going until her return to port.

A young lad recently died in Antrim, Penn. of Hydrophobia. He had been bitten about six months previous by a mad fox, but the disease did not appear until forty-eight hours before his death.

Agreeable to notice, the books of the Connecticut River Company were opened on Wednesday last, and from twelve o'clock of that day, to Thursday evening, upwards of \$100,000, were subscribed by the citizens of Hartford. This is the first step towards the accomplishment of the great project which the friends to the improvements on the River contemplate, and it is, for a beginning, a firm one. Conn. Mirror.

Rev. Mr. Cobb of Waterville will preach in Brunswick next sabbath.

The Editor expects to preach next sabbath in Hallowell.

The Chemical Lectures at the Lyceum will commence on Monday evening at 7 o'clock.

Masonic Lectures, at the Hall of Hermon Lodge, every Saturday evening, at 6 o'clock. General attendance expected.

WANTED at this office, as an apprentice, an active and well educated lad, about 15 years of age.

MARRIED.

In Portland, Mr. Benjamin Gould to Miss Mary Ann Sargent.

In Gray, Mr. James Libby, jr. to Miss Martha Weymouth.

In Cape-Elizabeth, Mr. Nathaniel Jordan to Miss Abigail Hanscomb.

DIED.

In Pittston, on the 12th inst. Major HENRY SMITH, in the 90th year of his age. He was a native of Germany. He emigrated to America when quite young, and served as a soldier in the provincial army in the old French war. He was at the famous attack on Ticonderoga in 1758, and saw the British commander, Lord Howe, fall. The year following he fought under Gen. Wolfe, at the taking of Quebec. At the close of the war he married and settled in Pittston, where he was regular in his habits and sustained through life the character of an honest and upright man. [Comm.]

Capt. Wm. Crowl, formerly of Falmouth, (Mass.) aged 51. It is extremely unpleasant and painful, even at this late hour, to record the death of this kind husband, affectionate parent, obliging neighbor, and good citizen. Not only the circle of relatives and friends, but all the inhabitants of Pittston and vicinity, will deplore the loss of this worthy and highly esteemed man. May his kindred and connexions be divinely supported, comforted and blessed, under the conviction, that he has exchanged this, for a happier state of existence.—Com.

Mr. William Langley, aged 35.

Miss Nancy Thomas, aged 18.

M. B. F. O. F.

AT Masonic Hall, on Wednesday evening January 24th at 6 o'clock

PROPOSED SUBJECT FOR DISCUSSION. Do public executions have a beneficial effect upon the community? J. D. ROBINSON, Scribe. Jan. 19 5827. A. O. 2.

ON THE 10th OF FEBRUARY, THE TENTH CLASS OF THE CUMBERLAND AND OXFORD CANAL LOTTERY

Will be drawn, and the following handsome prizes distributed a good proportion whereof will be sold at

P. SHELTON'S LOTTERY-OFFICE GARDINER next door north of the Bank. (RECOLLECT next door to the BANK—the very place to get money above all others.)

ONE PRIZE OF 3000 DOLLARS

1	"	1,100	12	"	100
4	"	1,000	18	"	50
6	"	200	60	"	20

and a great number of 10 and 4 dollars. Whole tickets 4 dollars and parts in proportion. Orders enclosing cash or prize tickets will receive as prompt and liberal attention at the above office, as at any other in the State.

One prize of 1000 dollars, one of 50, five of 20, and a large proportion of small prizes, in the last class of the Cumberland & Oxford Canal Lottery were disposed of at the above office.

* Tickets in all legally authorized Lotteries, constantly for sale. Gardiner, Jan. 19, 1827.

SHERIFF'S SALE.

KENNEBEC SS. TAKEN on execution, and will be sold at public vendue to the highest bidder, on Saturday the 17th day of February next at 1 o'clock in the afternoon, at McLELLAN'S Tavern, in Gardiner,

ALL the right in equity of redeeming, which Benjamin Meader has in and to a certain lot of land situated in Gardiner aforesaid, on both sides of the Brunswick road, (so called) and bounded as follows, namely: Southerly by the North line of the town of Richmond, Westerly by the Cohasset Contee stream, Northerly by land formerly occupied by Levi Knox, and Easterly by land formerly owned by Mr. Spear, and being the same on which said Meader now lives, containing about 60 acres, together with the buildings thereon standing. JESSE JEWETT, Dep. Sheriff. Gardiner, Jan. 19.

DR. MANLY HARDY'S GENUINE JAUNDICE BITTERS.

THESE BITTERS are extremely well adapted to remove the Bilious and Jaundice complaints, to which most constitutions are subject in the Venereal Season. They are a moderate cathartic; they cleanse the stomach and bowels of phlegm and Vitiated Bile; strongly invigorate the coats of the Stomach; promote digestion; and restore the loss of Appetite. The Inventor does not pretend to say, (as many have done) they will cure all diseases; but he is confident, from many years' experience, they may be taken to advantage in the above complaints. As such a remedy, he submits them to the trial of an impartial public. For sale wholesale or retail by BOWMAN & PERKINS.

Price 25 cents a paper. A liberal discount to those who purchase to sell again. Gardiner, Jan. 19 1827.

BOOK AND JOB PRINTING, EXECUTED in the neatest manner, and with despatch, at the Intelligencer Office.

POETRY.

A DIRGE.—BY G. CROLY.

"Earth to earth, and dust to dust!"
Here the evil and the just,
Here the youthful and the old,
Here the fearful and the bold,
Here the matron and the maid,
In one silent bed are laid;
Here the vassal and the king
Side by side lie withering;
Here the sword and sceptre rust—
"Earth to earth, and dust to dust!"

Age on age shall roll along
O'er this pale and mighty throng;
Those that wept them, those that weep,
All shall with these sleepers sleep.
Brothers, sisters of the worm,
Summer's sun or winter's storm,
Song of peace or battle roar,
Ne'er shall break their slumbers more,
Death shall keep his sullen trust—
"Earth to earth, and dust to dust!"

But a day is coming fast,
Earth thy mightiest and thy last!
It shall come in fear and wonder;
Heralded by trump and thunder;
It shall come in strife and toil,
It shall come in blood and spoil,
It shall come in empire's groans,
Burning temples, trampled thrones;
Then, ambition, rue thy lust—
"Earth to earth, and dust to dust!"

Then shall come the judgment sign,
In the east the king shall shine;
Flashing from Heaven's golden gate,
Thousand thousands round his state;
Spirits with the crown and plume,
Tremble then, thou sullen tomb!
Heaven shall open on our sight,
Earth be turn'd to living light,
Kingdom of the ransom'd just—
"Earth to earth, and dust to dust!"

Then thy mount, Jerusalem,
Shall be gorgeous as a gem;
Then shall in the desert rise
Fruits of more than Paradise;
Earth by angel feet be trod,
One great garden of her God!
Till are dried the martyr's tears
Through a thousand glorious years!
Now in hope of Him we trust,
Earth to earth, and dust to dust!"

MISCELLANEOUS.

SPANISH INQUISITION.—"The Inquisition" was introduced into Spain in the year 1232, in the following manner. The Dominicans, whose original object as they pretended was to preach against heretics, had already fixed themselves in Spain as well as in most other States of Europe, when the Bishop of Tarragona was ordered by George IX. to carry into effect in Spain his bull of excommunication against heretics, issued in 1231; this was done by communicating his instructions to the head of the order of St. Dominick, charging him to appoint fit persons from those under his charge to fill the office of Inquisitors—this having been effected, the example throughout Spain, and Inquisitors every where appointed. Great resistance was made in various parts of the country and many of the Inquisitors assassinated, but they presently triumphed over all opposition, and gradually increased in strength through the assistance of the powerful princes, who gave them encouragement and assistance.

From this time to 1481, which the author calls the period of the "ancient Inquisition of Spain," with the countenance of various princes who authorised every kind of excess against the objects of persecution, the Inquisition, continually gained strength, exiling or burning its victims at the celebration of the *auto de fe* without restraint, excepting from occasional acts of vengeance by the people.

The following were some of the crimes noticed by the Inquisition—"Denying any attributes ascribed to God by the church of Rome—practising sorcery and divination, (very common subjects of accusation)—denying the duty of obedience to the Pope as vice-gerent of the Saviour—opposing the Inquisition in any way—assisting a heretic, or burying one, with religious ceremonies.

In order to punish these offences, the officers of the Inquisition were first furnished with a commission from the ecclesiastical superior, upon presenting which to the King, a warrant was granted by him to suspend from his employment any civil officer of the kingdom who should refuse or neglect to assist the Inquisitor in carrying into effect the duties of his office.

Armed thus with the authority both of Church and State, the Inquisitor ordered the arrest of any one on whom the suspicion of heresy fixed; from which instant, whatever the rank or privileges of the victim, they were of no avail to him, and he was torn from the midst of his family and friends, while no one dared to offer the slightest resistance. Once in the hands of the Inquisition, no one was permitted to hold communication with him; he found himself suddenly abandoned by all the world and deprived of every kind of consolation; no one dared to shew compassion for him, and he was plunged into a dungeon to await the pleasure of the Inquisitors as to the time when they should interrogate him. His goods were immediately seized by the Inquisitors; his creditors lost their claims—his wife and children were left to utter desolation, and often reduced to the practice of vice to procure the necessities of life, being the more ready to abandon themselves to it, from the contempt which at once attached to all who fell under the displeasure of the Holy Office. When brought before his judges the most crafty questions were employed to entrap him into a confession of guilt; if his confession was voluntary, he was ordered back to his prison to remain till the next *auto de fe*, when he was

exhibited in the procession as a penitent and then restored, generally upon very hard conditions, to liberty. But as the Inquisition never pardoned but once, he could not escape if accused again, by a voluntary confession. If no confession was made and the slightest probability of his guilt existed, which was naturally the case in most instances, as the informer was admitted to be a good witness against the accused, he was remanded to his prison and at long intervals called repeatedly before his judges till he confessed, or till they saw fit to put him to the torture after which he was delivered to the secular arm for execution, or ordered to perform some of the thousand kinds of penance ordained by the Church.

The chief business of the Inquisition of Spain during the middle and latter part of the fifteenth century was the persecution of the Jews, great numbers of whom had been compelled by the most severe enactments to profess christianity and afterwards repenting of their apostasy or practising their former belief in private, subverted themselves to the animadversion of the Holy Office. So much employment did they give to the Inquisitors, that in 1483, the Pope Sixtus IV. decreed the Inquisition to be a permanent tribunal, and appointed Thomas de Torquemada to be first Grand Inquisitor. He was a man every way qualified for that relentless office, and his first step was to form a sanguinary code of laws to govern the conduct of the Holy Office; the execution of these laws was resisted in many places and one of the Inquisitors assassinated at the altar—but Torquemada sacrificed upwards of two hundred victims in his zeal for vengeance, and finally triumphed over all opposition. He instituted fresh persecutions against the Jews, and when they were in the act of closing the bargain with the royal government to be protected upon payment of a large sum of money, he had influence enough to break off the treaty and to procure a decree obliging them with all their families to quit Spain—this was done in the year 1492, and Spain lost upwards of 800,000 illustrious inhabitants by this act of obedience to the Holy Office.

Torquemada died in 1493, after having at a moderate estimate, caused to be burnt, a thousand two hundred persons, besides having punished a great number in different ways short of death.

Portsmouth Journal.

St. Francis, commonly called The Holy Francis of Assisi, was born at Assisi, in the province of Umbria, in the year 1182. His real name of baptism was John; but, on account of the facility with which he acquired the French language, so necessary at that time in Italy, especially for the business for which he was intended, he was called Francis. He is said to have been born with the figure of a cross on his right shoulder, and to have dreamt that he was designed by Heaven to promote the interests of that holy sign. His disposition was naturally mild, his comprehension quick, his feelings acute, his manners easy, his imagination vivid, and his passions inordinately warm. A careless and unrestrained indulgence of the propensities of youth had led him into a variety of vicious habits and libertine extravagancies, until the solitude to which a fit of sickness confined him, brought him to a recollection, and forced him to reflect upon the dangerous tendency of his past misconduct. His mind started with horror at the dreadful scene his retrospection presented to his view; and he resolved to quit the company of his former associates, to reform the profligacy of his life, to restore his character, and to save, by penitence and prayer, his guilty soul. These serious reflections wrought so powerfully on his dejected mind, that he fell into an extravagant kind of devotion, more resembling madness than religion. Fixing on a passage in St. Matthew, in which our Saviour desires his apostles to provide neither gold nor silver, nor brass in their purses; nor scrip for their journey; neither two coats, neither shoes, nor yet staves, he was led to consider a voluntary and absolute poverty as the essence of the gospel, and to prescribe this poverty as a sacred rule, both to himself and to the few who followed him. He accordingly wandered through the streets of Assisi, in garments that scarcely concealed his nakedness, in order, as he said, to inure himself to the taunts and ridicule of his former companions, whom he now called the children of sin, and followers of satan. The father of the young saint, supposing, from these extravagancies, that the sickness under which he had so long laboured had disordered his intellects, prepared to provide him with some proper place of confinement, until time or medical regimen should restore him to his right senses; but the saint, having been informed of his father's friendly intention, declined his paternal care, and quitting his house, sought a sanctuary in the palace of the Bishop of Assisi. The diocesan immediately sent to the father of the fugitive, and, after hearing him upon the subject of his right to provide for the safety of his son, he turned calmly to the son, and desired him to reply. The son immediately tore off the tattered garments which he then wore, and casting them with scorn and indignation at the feet of his astonished parent, exclaimed, "There, take back all your property. You were, indeed, my earthly father; but henceforth I disclaim you; for I own no father, but him who is in heaven." The Bishop, either really or affectedly delighted with this unnatural rant of the young enthusiast, threw his own mantle over the saint, and exhorted him to perse-

vere in his holy resolution, and to cherish with increasing ardour the divine inspiration of his pious mind. The frantic youth, animated by the warm approbation of the bishop, proceeded in his religious course, and, abandoning the city, retired into the deepest gloom of an adjacent forest, to indulge the fervours of that false enthusiasm which had overpowered his brain. In this retreat, a second vision confirmed him in his holy office; and, being encouraged by Pope Innocent the Third, and Honorius, he established, in the year 1209, the Order of Saint Francis. If this ridiculous enthusiast had corrected the extravagancies of his overheated imagination, by a cool and temperate exercise of his reason, by studying, like the celebrated physician we have just mentioned, some liberal science, he might, with the talents he possessed, have become a really useful member of society. But these wild shoots, if suffered to grow to any height, cannot afterward be easily eradicated; and even Fothergill, if he had lived like Francis, in an age of superstitious delusion, and been encouraged to believe the truth of his fanatic conceptions, his temporary phrenzy might have continued through life; and his character, instead of being revered as a promoter of a useful science, have been held up by an ignorant multitude to the contempt and ridicule of posterity.—*Zimmerman.*

PARENTAL LIES. We believe that the slight regard in which strict truth is held among mankind, is principally owing to the lies which are told to children by their parents during the few first years of their lives. Then is the time that permanent impressions may be as well made as at any later period. It is then, probably, that what is called the natural propensity of a child is unfolded. Many persons who have a great abhorrence of lying, and whip their children, if they detect them in it, yet make no scruple of telling and acting to them the most atrocious falsehoods. There are few parents who do not do this in a greater or less degree, though doubtless without dreaming they are guilty of criminal deception. With many the whole business of managing their children is a piece of mere artifice and trick. They are cheated in their amusements, cheated in their food, cheated in their dress. Lies are told them to do any thing that is disagreeable. If a child is to take physic, the mother tells him she has something good for him to drink; if reluctant, she says she will send for the doctor to cut off his ears, or pull his teeth, or that she will go away and leave him, and a thousand things of the same kind, each of which may deceive once and answer the present purpose, but will invariably fail afterwards. Parents are too apt to endeavor to pacify their children by making promises they never intend to perform. If they wish, for instance, to take away some eatable which they fear will be injurious, they reconcile them by the promise of a ride, or a walk, or something else which will please them, but without any intention of gratifying them. This is lying, downright lying. People think nothing of breaking their promises to children, if the performance be not perfectly convenient. But they are the last persons to whom promises should be broken, because they cannot comprehend the reason, if there be one, why they are not kept. Such promises should be scrupulously redeemed, though at a great inconvenience, and even when inadvertently made. For the child's moral habit is of infinitely more consequence than any such inconvenience can be to the parent.

U. S. Lit. Gazette.

The time has come, when men must have the truth, and the whole truth; and they ought to have it. The old notion, that there may be one belief for the multitude, and another for the initiated, now seems to be more glaringly false and empty than ever, and should be indignantly dismissed by every honest man. One simple, serious conviction should take its forfeited place, and be the counsellor of all our exertions; the conviction that whatever is most reasonable and proper should be attempted and carried through, without even asking the question whether it is new or whether it is old, whether it makes its appearance for the first time to day, or whether it has been acknowledged through a long line of generations. We must look steadily to that which is right, and then we shall no more despise what is old, in a temper of hasty vanity, nor be haunted by the fear of what is new, which, of all fears, is the most unworthy of a mind which pretends to be free, or desires to be just.

N. A. Review.

We remain, as we began, the advocates of human improvement; firmly convinced that knowledge has been and now is in a progressive state; that in some directions it may advance almost indefinitely; and that happiness and virtue are likewise increasing on the earth. It is only necessary, as it seems to us, to name the bare names of peace, liberty, toleration, equality, and charity, to prove how much more generally these objects are understood than they used to be, and how much this diffused understanding of them has conduced to the security, dignity, and enjoyment of man.

THE DEVIL.—In all ages the Devil has rendered great service to the learned, for whom he has always evinced a particular regard. Scaliger was said to have entered into a compact with him.—Socrates, Apuleius, Agrippa, Cardan, Castiglione, are reported to have had familiarities who inspi-

red them with knowledge. Roger Bacon was imprisoned because the Devil taught him mathematics. The Templars, and Joan of Arc were accused of holding communication with demons. Our Ancestors had so mean an opinion of the human mind, that they deemed it incapable of producing any thing without the aid of the Devil. John Faust, one of the inventors of printing, was suspected of holding open communication with the prince of darkness. In Switzerland, the common people entertain so high a notion of his talents, that they attribute to him the construction of several masterpieces of architecture. Denis le Chartreux says that the devil is a great geometrician; Milton asserts that he excels in the building of bridges; and Tertullian informs us that the Devil is so good a natural philosopher, that he can carry a sieve full of water without spilling a drop.

SODOM AND GOMORRAH. Doctor Daubeny, in his late published work on volcanoes, endeavours to show, from the description of Moses, and from the present aspect of the country, that Sodom and Gomorrah were destroyed by a volcanic eruption, which the Deity used in executing his will against those guilty cities. He supposes that Lot's wife was overtaken by a stream of lava, which deprived her of life, encrusted her where she stood, and rendered her an admonitory example to future generations.

It is observed by one of our refined critics, that "all Rousseau wrote during his old age is the effect of madness." "Yes," replied his fair friend, with greater truth, "but he raved so pleasantly, that we are delighted to run mad with him."

The Empress Maria Theresa has caused her own mausoleum to be erected, and frequently, accompanied by her family, visits with serenity and composure, a monumental depository, the idea of which conveys such painful apprehension to almost every mind. Pointing it out to the observation of her children, "Ought we to be proud or arrogant," says she, "when we here behold the tomb in which, after a few years, the poor remains of royalty must quietly repose?"

BOOKS, STATIONARY, AND PAPER HANGINGS,

CONSTANTLY FOR SALE BY

P. SHELTON,

AT THE GARDINER BOOKSTORE.

A COMPLETE assortment of SCHOOL and CLASSICAL BOOKS, wholesale and retail, at the lowest prices. Also, writing, letter, and wrapping PAPER, at the manufacturers' prices; and a complete assortment of ROOM PAPERS, from 20 cents, to 150 cents per roll. A great variety of Rodgers', and other fine Cutlery. QUILLS, by the M. very cheap. SLATES per dozen, do. Combs. Mathematical Instruments, Scales, &c. &c. comprising as complete an assortment of articles as can be found in any similar establishment, and at the lowest prices.

Gardiner, January 5.

TAILORING BUSINESS.

JAMES ELWELL

IMPROVES this opportunity to offer his thanks to those who have favoured him with their custom; and hopes, by strict attention, to merit a continuance of the same. He would inform them that he has in his employ an experienced workman as a journeyman.

N. B. Garments cut and made in the latest fashions, if approved.

WANTED. As above, an experienced workman of good habits, who will find steady employment and liberal wages.

Gardiner, January 12.

BALFOUR'S & BROWN'S WORKS.

FOR SALE AT THE

GARDINER BOOKSTORE,

BALFOUR'S INQUIRY into the scriptural meaning of the words translated *hell*, in the common version of the old and new Testaments.

BALFOUR'S INQUIRY into the scriptural meaning of the words *everlasting*, *eternal*, &c.

SABINE'S REVIEW of Balfour's first Inquiry.

BALFOUR'S REPLY to Sabine.

BROWN'S History of Universalism.

BROWN'S History of the destruction of Jerusalem, and of the Jews since that event.

BALFOUR'S Notes on the Parables, and Treatise on atonement.

ALSO

UNIVERSALIST HYMN BOOKS, large and small editions, at the publisher's prices.

Gardiner, January 12.

LIST OF LETTERS

Remaining in the Post-Office, Gardiner, Me.

Dec. 31 1826.

Mr. ATHERTON	James Littlefield
Asa Ames	John McDonald
Darius Andrews	Robert Moody
Gardner Bartholomew	Mrs. Sarah Moore
Charles Boyles	Samuel Noble
Aaron Bran	Eljah Pope
David Brown	Andrew M. Putman
James Bunker, Bowdoin	Elas Pinkham
Am	George Robinson
Charles Bourne	Timothy Robinson
Patience Ballard, Hallowell	Jonna Stevens
scil	Ralph Sturgeon
Moses Bran, 2	John Snow
David Carr	Jesse W. Smith
James Connor Jr.	Cyrus Stickler
Paul Dyer	Wm. Spear
Dea. Fields	Franklin Stone
Noah Farr	J. S. Sargent
Charles Fogg	Charles Steward
William Grover	James Steward
David Hinkley	Ezra Tyler, 2
Aaron Haskell	Stephen Wood
David Jourdan	Henry L. Wiggin

SETH GAY, P. M.

LIST OF LETTERS

Remaining in the Post-Office, Pittston, Me.

DECEMBER 31, 1826.

William Barnes	Tristram Moores
Coburn & Blanchard	John Sawyer
Cordelia Clark	Daniel Sewall
Paul Ham	Lewis Webb
John Miller	

HENRY DEARBORN, P. M.

BOOK AND JOB PRINTING, EXECUTED in the neatest manner, and with despatch, at the *Intelligencer* Office.

TAILORING WORK DONE IN GOOD STYLE

AND IN THE LATEST AND MOST APPROVED FASHION AT SHORT NOTICE.

THE Subscriber informs the inhabitants of Gardiner and vicinity, that he has lately agreed with two good workmen to carry on the Tailoring business, and pledges himself to those who may favour him with their work, that it will be done in as good, faithful, and fashionable a manner as it can be done at any other similar establishment on the Kennebec River. He also intends keeping clothing of every description on hand ready made, which he will sell on the most favourable terms.

Gardiner, Jan. 5 1827.

M. BURNS.

BROADCLOTHS.

BLACK, Blue and mixed Broadcloths and Cassimeres. Elegant Figured Silks. Calicoes. A great variety of colours and patterns. Garter Ribbons. Thread, Bobbinet, Laces, &c. which will be sold at prices to suit purchasers at G. W. GOODWINS, Main St. Exchange Row. Gardiner, Jan. 5 1827.

LIFE OF MURRAY.

BOWEN & CUSHING have it in contemplation to publish a second edition of the life of Rev. John Murray, the first preacher of Universalism in America. This work is out of print, and as the solicitation of many of their friends, and from the inquiries that have been made for it, they are induced to undertake the publication, if a sufficient number of subscribers can be obtained to warrant success. The work is so well known, that it will need no further recommendation.

They purpose to print in neat duodecimo size, on good paper, to contain about 350 pages, for one dollar and twenty-five cents, bound, or one dollar in boards.

Subscriptions received at the *Intelligencer* Office.

Gardiner, January 5.

THE PROTECTION

INSURANCE COMPANY,

OF HARTFORD, Connecticut, offers to insure

Houses, Stores, Mills, Factories, Barns, and the contents of each, together with every other

similar species of property

AGAINST LOSS OR

DAMAGE BY FIRE.

The rates of premium offered, are as low as those of any other similar institution, and every man has now an opportunity, for a trifling sum, to protect himself against the ravages of this destructive element, which often in a single hour sweeps away the earnings of many years.

The course the office pursue in transacting their business, and in the adjusting and payment of losses is prompt and liberal. For the terms of insurance application may be made to the Agent, who is authorized to issue policies to applicants without delay.

GEO: EVANS, Agent.

N. B. During the absence of the Agent, his office will be open for business as usual.

Gardiner, January 5, 1827.

FOR SALE,

AT THE

GARDINER BOOK STORE,

WHOLESALE AND RETAIL,

A NEW ABRIDGMENT OF

MURRAY'S ENGLISH GRAMMAR,

WITH AN IMPROVED SYNTAX.

BY M. SPRINGER, JR.

THE Compiler of this abridgment claims, for his production no peculiar excellence above other abridgments, which have already been published. As, however, several gentlemen of eminent literary acquirements have expressed an opinion that the Abridged Syntax of Murray's Grammar, as it has been usually published, is deficient in that variety and extent, which is necessary for learners in common schools, an attempt has been made in this edition to remedy the defect. How far the object has been accomplished, will be determined by an enlightened Public.

Gardiner, January 1.

SHERIFF'S SALE.

KENNEBEC. SS. Taken on Execution, and will be sold at public vendue to the highest bidder, on Saturday the tenth day of February next, at one o'clock, afternoon, at McLellans Tavern in Gardiner:

ALL the right in Equity of redeeming, which ALEXANDER G. COX has in, and to a certain lot of land situated on Bowman's-point (so called) in Hallowell, on the West side of the road leading from Hallowell village to Gardiner and bounded as follows, viz. South by E. Marshall's west and north by the Widow Springer's land containing about one fourth of an acre, together with the buildings thereon.

JESSE JEWETT, Dep. Sheriff.

Gardiner, Jan. 5, 1827.

Chemical Embrocation,—or

WHITWELL'S

ORIGINAL OPDELDOC.

Trebles the strength of the hard kind.

(BEWARE OF IMITATIONS.)

THIS article is now, beyond all dispute, considered by every Physician of extensive practice in the U. States, as the best known external remedy in all cases of Bruises, Sprains, Gout, Rheumatism, Cramp, Numbness, Stiffness of the Neck or Limbs, Chills, Chapped Hands, Stings of Insects, Vegetable Poisons, &c.

The use of this celebrated remedy is not confined to the American States. Orders for it are constantly received from South America, the West-Indies, Nova-Scotia, Lower Canada, and in one instance orders were received from England and Russia. In a late letter to the Proprietor, from St. Salina, the writer observes, "Your opodeldoc begins to be well known and fully appreciated." &c.

Certificates have been received, sufficient to fill a column of a paper. A few only, of the first respectability are attached to the directions,—among which is one from a Physician of the highest grade in Europe or America.

(Pause before you purchase.)

No one circumstance can more fully prove the value and great demand for this Medicine, than the numerous severe and contemptible imitations in existence. Some have so closely imitated the stamp and type of the outside wrapper, as to be difficult of detection, except only by the omission of the NAME. Therefore, as you value Life or limb, be sure to ask for and receive WHITWELL'S Opodeldoc only, or you may be most wretchedly imposed upon.

At the same place may be had, the AROMATIC SNUFF, celebrated throughout the American Continent, in cases of Catarrh and Headache, Drowsiness, Depression of Spirits, Vapors, Dimness of Eye-sight, and all disorders of the head.

From its most fragrant and grateful quality, it completely counteracts the effects of a bad atmosphere, and being greatly antiputrescent, is indispensable for all who watch with or visit the sick.

Also,—DETERGENT BITTERS, a most excellent article for Jaundice, want of appetite, &c. &c.

Also,—JARYIS' BILIOUS PILLS, a cheap and fine Family Medicine.

Constantly for sale by

BOWMAN & PERKINS.

Gardiner, January 5, 1827.

NEW LINE.

LATELY received by the subscriber, who intends keeping the article for sale during the season, a quantity of NEW LINE.

—ALSO, SEA SAND.

Gardiner, January 5.

M. BURNS.

FARMER'S ALMANACK,

FOR THE YEAR OF OUR LORD

1827,

Constantly for sale, by the hundred, dozen, or single, at the GARDINER BOOKSTORE, January 5, 1827.